Regd. No. L 7676

The TAHRIK-i-JADID

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Rabi-ul-Awal 1391 A.H. —— Hijrat 1350 H.S. —— May 1971 C.E.

Hazrat Khalifatul Masih III is seen explaining a point to a Dental Surgeon. The occasion was the Farewell Party for the doctors who are shortly leaving for West Africa for Ahmadiyya Health Centres to be opened under the Leap Forward Programme of Majlis Nusrat Jahan Tahrik-i-Jadid.

ڈاکٹر صاحبان جو عنقریب مغربی افریقہ میں احمدیہ
ہیلتھ سنٹرز کے سلسلہ میں تشریف لے جا رہے ہیں ایک
الوداعی پارٹی کے موقع پر حضور کے ہمراہ

EDITOR :
Naseem Saifi

رقم کتنی بھی ہو . . .

۵ روپے یا ۵۰۰ روپے، ہم آپ کے اکاؤنٹ کی قدر کرتے ہیں۔
صرف چند روپوں سے آپ سیونگز اکاؤنٹ UBL میں کھلوا سکتے ہیں۔
خدمت میں نیازمندی اور کام میں ہنرمندی ہمارے نشانِ امتیاز ہیں
اور بچت کاری کو آپ کے لئے زیادہ سے زیادہ مفید بنانا ہمارا شعار ہے۔

پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں :۔ لندن ، برمنگھم ، شیفیلڈ ، بریڈفورڈ ، بحرین ، العین ، ابوظہبی اور دوبئی۔
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے ۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو ۔ لاہور اور چٹاگانگ میں سٹاریات کے مخصوص مراکز۔
دی یونین بینک لمیٹڈ ۔ یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

یونائیٹڈ بینک لمیٹڈ

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LINTAS

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The

TAHRIK-I-JADID

Monthly

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GOD REALISATION

The Promised Messiah, peace be on him, is reported to have said, "Nobody can be said to have a real connection with God unless having children he looks like childless and despite the fact that he is wealthy he seems to be poor and needy (he should be humble of heart) and though he has friends he is as if a friendless person. It is indeed something difficult to achieve. But the fact is that it is only after achieving this state of mind that one can be said to be a true worshipper of God. God says in the Holy Quran that He will not forgive associating others with Him. The generality of the people have not understood its significance ; they think it refers only to idol worship. That is not true, It includes all those who are loved by man. There are people who sever their connection with God because of any little troubles and tribulations or if any of their offsprings passes away. They begin to grumble and complain. Such people are in fact among those who associate others with God and they are really cruel to themselves. You should not be like them. You should turn this kind of ideas out of your mind. And this is how to do it : You should offer your daily prayers in great humility and you should pray to God to help you in this respect.

(Malfoozat Vol. IX Page 115)

KHUTBA

What Faith Demands From us

In his Friday Sermon on the 16th of Akha (October) last year, Hazrat Khalifatul Masih III told the Jamaat that belief in the Holy Prophet, peace and blessings of God be upon him, demanded a confession of four things. They are :

1. The Holy Prophet, peace and blessings of God be upon him, is the fountain head of all the spiritual blessings.
2. No body can live the life of a Muttaqi (one who does everything in such a way that his actions are based on the fear of God, and therefore do not allow him to be misled) without believing in the Holy Prophet, peace and blessings of God be upon him.
3. The bounties of the next world can also be had through him alone and.
4. In order to become a beloved of God, it is necessary to follow him (the Holy Prophet).

Hazrat Khalifatul Masih recited the following verse :

يا ايها الناس لقد جاء كم الرسول بالحق
من ربكم فامنوا خير الكم

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and said I have already delivered some sermons on the subject . "Strengthen and stabilise your faith". Today's sermon is also based on this very subject.

Huzur further said, "Faith demands various things from us and these things have been mentioned in the Holy Quran by God the Almighty, in great details. I have already mentioned some of the demands in my previous Khutbas briefly. The demands of the faith which I am going to place before you today is based on believing in the Holy Prophet, peace and blessings of God be upon him. If you study the Holy Quran minutely you will find that God has described this subject matter in great details. He has clearly mentioned as to what is meant by believing in the Holy Prophet, peace and blessings of God be upon him.

"It is not enough that we just utter the words that we believe in God nor is it enough to say that we believe in the Last Day. This also is not enough for us to say that we believe in Mohammad, the Messenger of Allah, peace and blessings of God be upon him. If by doing that much we think that we have done our duty, it would not be right"

He further remarked that he would mention four things that our belief in Mohammad, peace and blessings of God be upon him, demands from us. The Holy Quran, he said, "tells us as a matter of principle that the Holy Prophet was sent to the world with perfect truth and therefore you should believe in him the result of which is going to be nothing but good in your favour. You will thus obtain the good of this world as well as the good of the next world. God the Almighty reminded the Ahmadiyya Jamaat of this fact through a revelation that He vouchsafed to the Promised Messiah, peace be on him. The revelation is :

كل بركة من محمد صلى الله عليه وسلم

i.e. all the good emanates from the Holy Prophet Mohammad, peace and blessings of God be upon him. No where else in the world can one find the source of betterment of this world or the next. Although there are so many verses in the Holy Quran which mention the need for us to believe in

the Holy Prophet. I have chosen the verse which I recited in the beginning because it deals with the principle that belief in the Holy Prophet will bring you blessings of all kinds. One of the demands of faith in him, therefore, is that we should believe him to be the Khatamun Nabiyyin and he should be cosidered the fountain head of all the bliss. The sayings of the Holy Prophet (Ahadith) make it quite clear that it is not true that Hazrat Adam, Noah, Ibrahim, Moses or Jesus received the divine blessings without the medium of the Holy Prophet, peace and blessings of God be upon him. This also is not true that the prophets who appeared before the Holy Prophet did not have any connection with him. The Holy Prophet says that even before Adam was created he (the Holy Prophet) was Khatamun Nabiyyin. Thus, he has explained to us that Adam stood in need of the Holy Prophet for receiving the divine blessings. Hazrat Noah, Abraham, Jesus, peace be on all of them, and the rest of the one hundred twenty four thousand prophets who have appeared at different times and in different places—all of them stood in need of the Holy Prophet, peace and blessings of God be upon him ; they could not attain to the divine bliss which they did, without the Holy Prophet. And after the physical advent of the Holy Prophet, an uncountable number of people have attained to high spiritual positions ; all of them have done so through the blessings of the Holy Prophet".

He stressed the point that every believer must be certain of the fact that every spiritual bliss can be had only through the Holy Prophet, peace and blessings of God be upon him.

The second thing that our belief in the Holy Prophet demands from us is that we should be confident of the fact that the real life of this world can also be had only through him. The Holy Quran says :

يايها الذين آمنوا استجيبو لله و للرسول اذا دعاكم لما يحييكم

i.e. obedience to the Holy Prophet is life giving. The basic significance of this verse of the Holy Quran is that to obey the Holy Prophet and to do what he says is life giving which in other words means that he who does not obey him remains deprived of the real and true life. This also goes to show that those who do not recognise his (Holy Prophet) status, their life is no more than the life of the tail of lizard when it is cut (and yet it seems to be moving for a while). It moves and it seems that it is alive. (Sometimes this moving of the tail continues for as long as fifteen minutes). The life of Abu Jahl of Pharaoh or all those who rejected the call of God and opposing the servant of the Holy Prophet and other prophets spent their days, is no more than the life of the tail of the lizard when it has been cut from the main body. It is because what life really is, we do not find it in the lives of these people. In short I should like to stress that in order to obtain real and eternal life it is of vital importance that we answer the call of the Holy Prophet, peace and blessings of God be upon him.

The third demand that belief in the Holy Prophet makes on us, said Hazrat Khalifatul Masih, is the one mentioned in the verse.

لقد كان لكم في رسول الله اسوة حسنة لمن كان يرجو الله و اليوم الاخر و ذكر الله كثيرا .

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In this verse, God the Almighty says that man has been created with the correct and straight-forward nature ; there are many whose physical nature is perverse, yet their hearts crave

for a relationship with God and they desire to have a better life in the hereafter. Their innate nature tells them that in order to win the pleasure of God and to inherit the bounties and bliss of the next world, it is essential that man should display the attributes of God and remember Him much. (God says) We announce to the world—and we do so, so that we may answer the call of man's nature and fulfil their demand—that if you wish to win Our pleasure, if you wish to enjoy the bliss of the next world and if you wish to manifest the beautiful attributes of God, there is only one way open to you and that way consists in following the example of the Holy Prophet Mohammad, peace and blessings of God be upon him. You should tread on the path that he treaded. You should eschew what he shunned. You should dye yourself in his dye. You should merge yourself in him by way of love. Since the Holy Prophet was the most perfect manifestation of the attributes of God, you also, according to your capacities, will become His manifestation and you will win God's pleasure and the bounties of the next world. So far as I have studied this verse and pondered over it, it seems to me that it relates more to the bounties of the next world than this one. This life is a transitory one and lasts for a very short period of time. But the bounties of the next world are based on what one does in this world here on this earth. If one is blind (spiritually speaking) in this world, he will not get the eye sight in the next world".

Hazrat Khalifatul Masih laid stress on the fact that it was most essential to follow the example of the Holy Prophet, peace and blessings of God be upon him, to become a manifestation of the attributes of God which consequently was essential for the attainment of the bounties of the next world.

The fourth demand that the belief in the Holy Prophet makes on us is that man has been created to become the beloved of God. God says :

قل ان كنتم تحبون الله فاتبعوني

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يحببكم الله و يغفر لكم ذنوبكم

(i. e. say, if you love Allah, you should follow me, Allah will love you and fogive you your sins). I think in what has been said before stress has been laid on the life of the Hereafter. Whereas here in this verse emphasis is meant to be on the life of this world. Although in relation to the time, I should have mentioned this part of the verse before the other one, but I have dealt with it otherwise because of the relative importance of the subject matter. God says that you should try to become the beloved of God, in this very world, for, if you do not attain to that status you will have to pass through the Hospital of the hell before you could get what makes one inherit the joys of eternal life. It is therefore good for you that you should become the beloved of God in this very world. The signs of those who are loved by God are mentioned in the Holy Quran in great details and light has been thrown on them from various angles. Unless one becomes the beloved of God in this very world, one should not even think of becoming the beloved of God in the next world, nor he should even think of receiving the bounties of the Hereafter. The aim of man's life is to gain the love of God and that aim, it must be repeated, can be achieved only through the perfect obedience to the Holy Prophet, peace and blessings of God be upon him.

It has been further explained that there are different kinds of "beloved ones" One is the Holy Prophet, peace and blessings of God be upon him.

(*Continued on page 9*)

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Majlis Shoora

(Continued from last issue)

Huzur further remarked that what the Promised Messiah, peace be on him, wrote before his claim, was vouched in bombastic language because it was mostly written for the so called learned people. But what he wrote after his claim was in an extremely simple language, because it was meant for the common man—to them he had to address his message in an easily understandable language.

Hazrat Khalifa-tul-Masih, then, instructed a Sub Committee to be formed for the translation of the books of the Promised Messiah. This Committee he said should be meeting every month.

Then Hazrat Khalifatul Masih talked of the blind following of the West - in fact the blind following of the East and the West. Following (taqleed) he said is always blind. "When we follow," he said, "after fully understanding as to why we do so, and when our conscience also agrees wit us, it is not called following i.e. Taqleed. The following of the prophets can never be termed as blind Taqleed, for, there, one tries to understand and follows only after having understood and agreed with their message. The real question is not how to protect the youth from the blind following of the West or the East. It is, as to how they should be protected against following the religion blindly. They must try to understand what the religion says and why it says so. Once they have understood it perfectly, there would be no fear of their going astray. They must be given the light of religion so that the darkness cannot approach them. We must try all we can to satisfy their conscience. It must be realised that it is not the questioning attitude of the youth that makes them Kafir : it is rather the wrong answer of their questions—in other words it is the ignorance of the teacher that pushes the questioner or the student away from the right path."

Here, Huzur told the audience that while he was on tour of Africa, somebody there said that although man had reached the moon, anyone who said so would become a Kafiir. Huzur had to explain the matter to the people at full length.

Hazrat Khalifatul Masih said, "The sun has been there for hundreds of millions of years and yet all of us are still getting full benefit from it. We enjoy its heat and light as it was done countless years ago, why then can't we be benefitted by the Holy Quran which has been there only for 1400 years. Our children must understand this point. Of course they must be allowed to ask questions, (it will be by their asking questions and our giving them satisfory answers that they will realise that what socialism gives them 50 percent, Islam gives them 100 percent).

He talked of the Purdah and said that neither Burqa nor the Chaddar could be said to be the aim of Purdah. He drew the attention of the audience to the Quranic injunction on this matter and told them to follow it. He advised them not to go to either of the extremes ; neither the women should discard the Purdah nor they should be shut in the homes as do some people in Africa.

Hazrat Khalifatul Masih remark-

ed that ignorance is darkness while knowledge is light. "If you give the light to the people" he said, "you will be dispelling darkness. Islam should be spread all over the world. The result will be that the false religions will fade out".

Speaking on one of the items of Agenda, Huzur said, "There are a number of difficulties that come in the way of the parents in connection with the marriages of their children. In some cases a girl or a boy acquires much more education than his family circle. Parents in this case find it very difficult to get a good match. When the son of a labourer gets the degree of M.A. he cannot find a girl to suit him from among his own relations. He therefore looks for one outside his circle. The kind of girl he wants, wants a better young man than the son of a labourer.

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"Some people have suggested to me that I should tell the parents not to give higher education to their daughters. But how can I do that. If God has granted talents to the girls to acquire higher education, who am I to debar them from doing so. The advice I should like to give to the parents is that they should always look for the *Kufw* (match in most aspects). Then and then alone, the husband and wife can live a happy life and also afford happiness to rest of the family.

He further suggested that the Jamaats should appoint Committees of some elderly people to advise the parents on this important matter. The parents should also pray to God, that He may guide them and grant them strength to follaw that guidance, "As for seeking guidance from God," he said "it is not necessary that people must see dreams. Once they find their minds satisfactorily inclined towards something, they should realise that this state of mind has been granted by God as a result of their prayers."

He further remarked that another reason that made the problem more tricky was that parents sometimes look for a handsome amount that hey would like the boy or the girl to bring. This is very wrong attitude which should in no way take shape in our society. Who can say that the wealth so acquired will stay. He said, "Such cases have also been brought to my notice that the husband and wife are quite happy with one another, but the parents of either of them do not like them to be together. How strange it is."

In the fourth session Huzur discussed the item of the Agenda concerning the walling of the general cemetery. He said, "Though the suggestion originally made was concerned only with the general cemetery at Rabwah I think it must be looked at in a wider perspective. Why should it be only at Rabwah, that the graves should be cared for more and a wall be built there. Why not every-where where-ever the members of the Jamaat have a hand in looking after the cemeteries. The Bahishti Maqbara shoud be taken as a model and all others should be made to look like this model. The cemetery should not only be walled, the place should be well planned and well kept with plants of flowers and trees (for shade) planted there." He stressed the point that if Bahishti Maqbara was not taken as a model, its significance was not understood at all.

The suggestion that the Town Committee should be asked to help in this respect was vehemently rejected by Hazrat Khalifatul Masih. "Why should the Town Committee" he said "be asked to look after our dead. It is our duty to do so and we are going to do it".

Next Huzur dealt with another item on the Agenda which asked for an exhibition of Industry and Trade to be arranged on the occasion of

Majlis Shoora every year. He lauded the suggestion but said that it must not be allowed to interfere in the conduct of the Majlis Shoora. The sincere and serious atmoshere of the Shoora must be maintained. If that could be done, he said, the exhibition would certainly be very useful, Insha Allah.

Talking of the Hafiz Class (the class where the students memorise the Holy Quran) Huzur remarked that it was essential that the Jamaat paid attention to it. If anywhere a class was having an insufficient number of students it should be shifted to some-other place. "After all" he said, "no one place could continue giving children for Hafiz Class."

Another point that he stressed in this respect was that the Jamaat did not want the Huffaz as professionists. "We should like to have" he said, "a Hafiz who should be professionally a Doctor, or a Teacher or a Clerk—something of that sort. The Hafiz who lives on his being Hafiz, is not the need of the Jamaat. In the early days of Islam, there was no special class of Huffaz as such. Any body could be a Hafiz along with the profession whatever it be. A soldier could be a Hafiz".

He invited the attention of farmers to reciting the Holy Quran while ploughing their lands; they would find that with the grace of God, their yield would increase tremendously. He said he would like Jamaats to report within one month that the people had started doing so.

As for the unemployment which is so much being talked about, Huzur opined that it was mostly due to the fact that the people were not prepared to get just any job that was offered to them; they would always like to fix a higher standard for themselves and would remain unemployed rather than accept a job lower than their self appointed standard. He also said that the British rule had produced the White Collar Clerks and had given the idea to the people that education was meant for nothing else but employment in one office or the other. If the young educated people could take to farming they would live a better life. He asked why the M.A. and M.Sc. did not go for trade or farming. Hazrat Khalifatul Masih advised the Jamaat that they had to participate in every aspect of life and everywhere they had to give the lead. "Some people," he said, "are annoyed with us for our being honest and efficient. They have a grudge as to why do we love our neighbour and why do we care for him. The fact is that we do not only want to do these things ourselves, we are always praying to God that they also should become like us—honest, efficient and neighbur loving. That will make the world still better a place to live in. What is really needed is courage and determination and we should be adventurous. Of course I should like to make it clear that the use of courage and determination does not mean that one should not use his wits and he should leave wisdom aside. Citizens of various countries must keep the laws of their respective countries in view and they must abide by them (Here he mentioned the Hindu and the Lebanese traders working in West Africa and he advised the Jamaat to explore this avenue also. He wanted the Ahmadi traders to go to that part of the world.)

Huzur also mentioned the need to remain clean and tidy and also to keep our surroundings clean. He said, "The women are fully justified to adorn themselves but let it be remebered that this adornment should be only for their husbands. If they do so only when going to the Parties or meetings, their adornment cannot be of any use and if they do it for the

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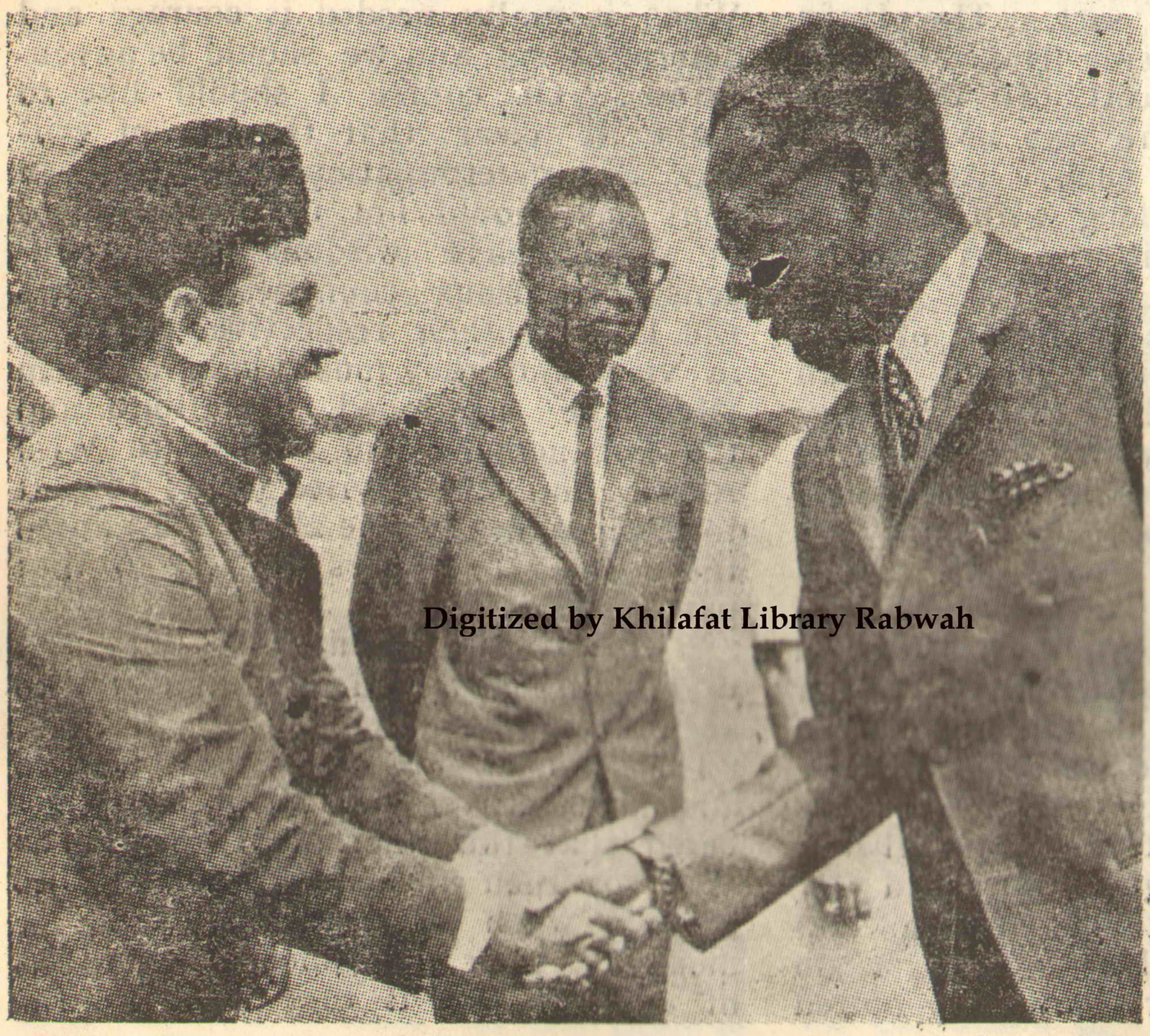
streets and roads, it is not permissible at all. As for doing so for their husbands it is permissible and it is useful. Men should also keep themselves clean. Just as a man likes his wife to be clean and tidy and in fact beautiful, so also a woman likes her husband to be good looking.

Hazrat Khalifatul Masih also drew the attention of the Jamaat to the need for more sense of hospitality. The guest must be given his due respect, though that does not mean that the host should go beyond his means.

Talking of the tour of West Africa, Huzur said that the Leap Forward Programme for the Health Centres and Schools was becoming increasingly popular. "Quite a number of people have approached our Missions to have the Health Centres and Schools opened in their areas and God's grace is being showered on this programme in such a way that one is almost baffled," he said,

He advised the members of the Jamaat to pray to God that the prescription for peace (i.e. Islam) may be accepted by the whole world. "You must realise, he said, that you are to have a living connection with God. That is what is required of you. With cheerfulness and affection you should try to make the younger ones understand what the significance of the Jamaat is and also what their own duties are. The people who have only worldly insight do not think that Europe and America and the rest of the world can accept Islam. But the God of Creation has ordained it and this is going to happen sooner or later—sooner than later.

The Majlis Shoora was brought to a close with silent prayer.



Mr. Amin Ullah Khan Salik is having a hearty hand shake with H. E. Joseph Mobutu, President of Congo. (Kinshasa) The President was presented Islamic literature including a copy of the Holy Quran.

مکرمی امین اللہ خان سالک مبلغ انچارج لائبیریا کانگو کے صدر ھز ایکسیلینسی جوزف مبوتو سے مصافحہ کر رہے ہیں اس سے قبل صدر کی خدمت میں اسلامی کتب کا تحفہ پیش کیا گیا

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Notes & Comments

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Another Doctor for Gambia

The Secretary, Majlis Nusrat Jahan Tahrik-i-Jadid, has announced that another doctor has left for Gambia under the Leap Forward Programme. He is Dr. Ihtishamul Haq.

Dr. Ihtisham dedicated his life for service under the programme, when he was in the United Kingdom with a flourishing practice. Having closed down his practice there, he came to Rabwah for further orders to move to any place that Hazrat Khalifatul Masih would like.

He has been appointed to work in the Gambia

Supplication to God

Supplication to God is an important aspect of a Believer's life. And the Promised Messiah, pcace be on him, has not only drawn our attention to it, he has also explained at length as to how we should supplicate to God to the best of results.

That was the theme of the speech of Hazrat Sayeda Mehr Apa at the Annual Conference (women section) held in December last year.

She said, "The Promised Messiah, peace be on him, has proved to the world in this Age of ours that the God who was living in the Ages gone by and who spoke to His creatures, He is alive in this Age too, and even now He speaks to His creatures. He does so to those creatures of His who have perfect faith in His All-Powerfulness and absolute Oneness. Before the advent of the Promised Messiah, this belief of the people hnd weakened and the Muslim Umma was baffled by picth dark clouds of calamities. It was passing through a troubled state of mind. Though it knew that God did exist, it had no approach to Him. It was as if Thick Veils were hanging between God the Almighty and His creatures.

"How great a task it is, that in this state of affairs, that beloved of God (the Promised Messiah) took the humanity by hand and showed it the bright face of its Creator."

Hazrat Sayeda then recounted the ways and means through which the Promised Messiah showed the face of God to humanity. She said the most important of those things was supplication to God and His remembrance. "And in fact," she said, "this is the moving soul of religion. It is through prayer and remembrance of God that we can make progress and avoid failure in every aspect of our life. Not only this life, but even in the next life, our success depends on these factors (for the next world is based on our actions in this world).

In support of her theme, she quoted from the books of the Promised Messiah, peace be on him, copiously.

(Continued from page 4)

When we say that he was the perfect manifestation of the attributes of God, we have to admit that God has not loved anyone more than He has loved him. This is because others are not as perfect manifestation of the attributes of God as he was—that is why they did not attain to that nearness of God which he did.

Hazrat Khalifatul Masih throwing further light on the verse said, "it is a message of great hope".

In the end he prayed to God that He may cover our shortcomings and find us filled with the love of the Holy Prophet, peace and blessings of God be upon him—just as He desires the human beings to be. Amen.

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Doctors' team

The team of doctors who are making a reasearch into the heart troubles and have been visiting Rabwah regularly for the past few years again arrived here on the 24th of Shahadat (April). They are busy examining the hearts of the people and doing E.C.G.

World Ahmadiyya Medical Association

Dr. Latif Ahmad Qureshi, M.R.C.P. has announced that registration of the World Ahmadiyya Medical Association has now been effected. A branch of the Association has been established in the United States and efforts are being made to register the branches in the United Kingdom and the African Countries.

This Association has been inaugurated at the express desire of Hazrat Khalifatul Masih III and it is closely connected with the Scheme named Nusrat Jahan Reserve Fund.

The basic aim of the Association is that all Ahmadi Doctors wherever they be in any part of the world, should unite and serve Islam and Ahmadiyyat to the best of their abilities.

Dr. Qureshi has appealed to all the Ahmadi Doctors to cooperate and do the needful.

He has also asked all the doctors to get in touch with him and give their full particulars to enable him to enrol them as members of the Association. The relatives of the doctors who are practising abroad, have been asked to supply their addresses so that they may be approached for membership.

All communications should be addressed to :

Dr. Latif Ahmad Qureshi,
Secretary, World Ahmadiyya
Medical Association,
Fazl-i-Omar Hospital, Rabwah.

Bazm-i-Urdu

The Bazm-i-Urdu of the Talimul Islam College Rabwah held a Special Session under the chairmanship of Dr. Safdar Hussain, Chairman, Board of Secondary Education, Sargodha. After the recitation of the Holy Quran by Mashhoodul Haq—a stundent of the T.I. College, Mr. Masood Ahmad Khan, Assistant Editor of the Daily Al-Fazl and Editor of monthly Ansar Ullah) read out a paper on the language of Dagh (a great Urdu Poet) and his style.

Mr. Masood Khan in his well written paper explained the beauty and vastness of Urdu language. He said that the word Baat (i.e. what one says) has seventy meanings. Dagh has very masterly used this word in his poetry and has through various poetical compositions shown how it can be used in all the seventy ways.

After the paper had been read out the Chairman, Dr. Safdar Hus-ain remarked that though Urdu language was only as old as 300 years, it has achieved great dimensions and it can now be an appropriate vehicle of the expression of various thoughts and Sciences of knowledge.

Jamia Nusrat

It is a matter of great pride for the Jamia Nusrat, Rabwah that its students have won the trophy for speeches in English at Rawalpindi in the Inter Collegiate Speech Competition. Iffat Khaliq and Rifat Khaliq were declared as First and Second best speakers. Mubashira Ghani got third prize for poetry. Also at Multan the students of the Jamia Nusrat won the trophy for Poetry Competition. Amatush Shakoor stood first in Ghazal and Mansoora Farzana second in Nazm. Lubna Saeed topped in the Competition for speeches in English.

A speech delivered at the Annual Ijtema of Ansarullah.

THE PROMISED VICTORY AND OUR DUTY

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Sahibzada Mirza Mubarak Ahmad
President, Majlis Ansarullah

Sahibzada Sahib used as his text the opening verses of the Holy Quran, chapter Al-Qasas.

> **Ta Sin Mim :** Those are the signs of a Perspicuous Book. We recite to thee out of the story of Moses and Pharaoh. Truthfully, for those who would believe. Verily Pharaoh had installed himself in the land, dividing its inhabitants into groups and groups, abasing especially one, by slaughtering its sons and sparing its daughters ; he was one of those who commit mischief. But We decided to be gracious to those who had been abased in the land ; so, we decided to make *them* the leaders and *them* the inheritors ; and to establish them in the land and to show to Pharaoh and Haman and their hosts what they were dreading to see from *them*. (al-Quran 28 : 2-7)

Sahibzada Sahib then said :

This is the fifteenth annual gathering of the Majlis Ansarullah held here at the Central Hedquartes. These gathings have been held regularly witout a break. The only break was in 1965 because of the Indo-Pak war. The object of these gatherings has been and is that should come together andfollowing the Quranic injunction 'Remind—try and remind one another of our dutites and responsibilities. So that we should never lose sight of them and so that we can look afresh at what we are doing or not doing in terms of our objectives, as individuals and as one orgonised body.

Let me read to you what the Muslih Mauood—the second Khalifa of the Messiah) and with whom God be pleased) —said during one of his addresses to the Ansarullah. The Ansarullah was founded by him. No wonder, therefore, he reminded the Ansar pointedly of the fact of their duty, and of their station in life. He said :

> "The Ansarullah shoulder a grave responsibility. The Ansar are those among you who are passing through the evening of their lives ; the time about when they begin to take stock of their past deeds. When they begin to ask, are they fit and ready to go from Here to the Hereafter ? Everybody at this time of life is anxious to see that his account is in good shape, to see that he should not depart from here with an unclean record of omissions and commissions and with no good provision for ahe life to come. Remember what the Ahmadiyyat stands for, what the Ahmadiyya concern is. It is to promote the right kind of relationship between God and man, a concern which should be felt strongly by all believers, but especially the Ansar. Because of their age, because of the time of life through which they are passing. If the Ansar become casual or lazy, if the Ansar fail to create true love of faith in their own hearts, and then in the hearts of others and all over the world, if the Ansar fail to set as their goal the spread of Ahmadiyya, if the Ansar forget that their lives have to be consecrated to the task of reinvigorating Islam, then what

are the Ansar waiting for? Surely they will not have another opportunity, another time, to work for this their major duty."

(Friday sermon Oct. 22, 1945).

The verses of the Sura al-Qasas which I recited in the beginning describe the confrontation between Moses and his followers on the one hand, the Pharaoh and his hosts on the other. The confrontation is typical of religious history. It describes the way God treats His Prophets and their followers. It tells us how weak and helpless Prophets and their followers are in the beginning and how they at last achieve strength and sovereignty. The unchanging law of spiritual history. Look at the early years of the Holy Prophet's ministry (and on him peace). Who among ordinary observers could foresee the success and the power he and his companions were to achieve in the next few years. Reading about it after 1400 years we feel amazed at what really happened: how in a few years Islam spread like wild-fire to country after country, people after people. This success and prosperity Islam was able to achieve, not through war or violence but through the light and wisdom of its teaching, through its message. No wonder it was God's last message, His last guidance. The message which moved the minds and hearts of men, finding approval and acceptance in the East as well as the West. Islam also suffered a setback and this was as it had been foretold in its own books. And according to what had been written in the books came the Promised Messiah (and peace on him) to initiate the Islamic Renaissance. The Promised Messiah's followers have been assigned the duty of explaining to the whole world the meaning of Islamic beliefs and ordinances, of disclosing to them the beauties of Islam's Holy Book. It is their duty to reinstal Islam, with all its old power and appeal in the minds of all men.

This is Islam's last battle with forces opposite. It is being fought over the merits of the Islamic teaching, over its wisdom and relevance for man. The day this battle is over and the result of it known, on that day Islam could be found to have conquered human hearts, to have established the universal sovereignty of Mohammad the Prophet (and on him peace). It will have crossed over hill and dale and over ocean and desert, and reached the farthest ends of the earth. This is the Decree of God which must fulfil itself. A Divine commitment which no one may try and resist. 'Islam will enter a new life, fresh, vigorous, bright' such as it has enjoyed once before. The sun of Islam will be in the zenith again, such as it was once before. But remember this will not happen until we have raised the level of our sacrifices to its maximum height. It is then that God will send down His angels to help His cause. So much at least is evident from the lives of the Holy Prophet's first followers, the Sahaba. These holy men gave away everything they had to serve the Divine cause. Was it their properties or was it their persons made no difference to them. Was it their time or was it their talents which had to be given? Was it for their duty to God or to their duty to fellow men? also made no difference to them. They spared nothing. They applied their sacrifices to all situations in life, all needs. Fortunately, we have many well-preserved accounts of these sacrifices though many which are not so well-preserved. Of the sacrifice of goods and properties we have one most glorious account. A religious need arose and the Holy Prophet appealed for funds. The Sahaba repaired to their houses and returned with whatever they could pack with at the time. They laid what they found at the feet of the Holy Prophet. Among his devoted Sahaba were the great Abu Bakr and Umar (God be pleased with both). Umar narrates that when he returned to the Holy Prophet with

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his contribution, the Holy Prophet asked, 'Umar, have you left behind anything for your people, your wife and children?' Umar replied, 'Yes, half I have left behind and half have I brought here to give you'. Then the Holy Prophet turned to Abu Bakr asking the same question. Abu Bakr said he had left nothing behind. Only God and His Prophet, their Baraka or Blessings. This example of the sacrifice of one's goods for the cause of Islam does not stand isolated. Not an exception but rather the general rule. Occasions for financial sacrifice were occasions for unstinted devotion. So were occasions for the sacrifice of lives. The Sahaba lived for the cause. Life had no other use for them. No dangers into which they were not ready to plunge. No invitation of martyrdom which they did not welcome.

Khalid bin Walid spent most of his life fighting the battles of Islam. On every such occasion he was to be found at the head of the Muslim army. The other sahaba vied with him and with one another on such occasions. When we read accounts of these battles we find it difficult to say who among the Sahaba was more ready to give his life and who was less. Here is the account of a young Sahabi. This is Dharrar. Dharrar often fought under Khalid's command, as leader of his party of soldiers. Dharrar was fearless. So fearless indeed that Khalid bin Walid had to restrain and caution him. Not all dangers were to be dared, he said to Dharrer. But see what happened during battles with the Eastern Roman Empire. The confrontation took place on the Syrian front. Muslim armies held Damascus in siege. In the middle of the siege Khalid received information that to break through the siege a large Roman army was advancing from another direction. Khalid collected 5000 mounted troops and placed them under the command of Dharrar. They were to stop the Romans from advancing upon Damascus. Dharrar had been told to ask for reinforcements should he find the enemy force too big. He was not to fight without reinforcements. But finding himself face-to-face with the large enemy force, Dharrar thought he could not wait. Fighting began. The enemy numbers were much larger. Also much better equipped. Signs of weakness appeared on the Muslim side. Dharrar could not restrain himself, so he rushed single handed into enemy ranks fighting and killing. But how long could Dharrar last. Wounded and exhausted he fell into enemy hands. Receiving reports of this Khalid himself made for the battle scene with 4000 mounted warriors. But what did Khalid see? A Muslim horseman—lean and covered in black from head to foot galloping into the enemy line. He wielded spear and sword with such mastery and speed that those who were looking wondered whether this man and his mount were in their senses. Raf'i, second-in-command to Khalid, seeing this amazing horseman, declared that he fought like Khalid, but, he could not be Khalid (he knew Khalid was not in the battle field). How he visited death on the enemy right and left. Roman warriors who stepped forward to kill him were killed themselves. His dress was drenched in blood. His courage inspired the Muslim army. Until now they had stood by. Muslims launched a united attack. Khalid's horse went up to the horseman. Said Khalid to the horseman.

'Horseman, let us see your unveiled face. Let us know who you are'.

The horseman replied 'Commander of the faithful, modesty and shame prevent me from unveiling my face. I am a woman, my name Khawla, Dharrar's sister. Khalid was moved. At once, he declared "Blessed is the father who has a son like Dharrar and a daughter like Khawla." (Incidentally, it may be mentioned that Dharrar did not wear the customary armour in

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battle. He even discarded the shirt and preferred to fight bareskinned. He was so fond of dying a martyr). Men like Dharrar were intoxicated with love of God. Death was for them the elixir of life. Death opened the way to something higher, more lasting. Through death men escaped the dirt and degradation of this world and went to meet their Merciful Master. Death was a blessing. But what more do we know about Khalid himself, known in Islam as Sword of Allah? The best part of his life was given to fighting the battles of Islam. When his hour of death came, he asked a friend (who had come to inquire about his state of health) to uncover parts of his body and see whether there was a part which was not covered by marks of wounds received in battles he fought for Islam. This friend said it was true all his body was covered by battle scars. Said Khalid with a sigh, 'in every battle I longed to die a martyr but this was not to be. I have been wounded again and again and have often been near to dying through wounds. But death did not come to me thus. So I die today not in battle, but in bed. 'But' said the friend in reply, 'Khalid, you were not to die in battle. Did not the Holy Prophet single you out for the title 'Sword of Allah'? If you had lost your life in battle by enemy hands the enemy would have had a textagainst you. The sword of Allah had been smashed to pieces; this is what the enemy would have said. The Sword of Allah was not to suffer this humiliation. At the same time through daring in battle after battle, Khalid must have earned the merit of many a martyrdom in the eyes of God.

If you are looking for examples of selfdenial or of brotherliness you have to think and imagine you are watching the Battle of Yarmuk. It was at this battle that Ikrama son of Abu Jahl, Harith son of Hisham, and Suhail son of Umar lay dying of thirst. Some one ran first to Ikrama with a bowl of water. When Ikrama saw water being offered to him; his eyes fell on Suhail nearby also dying of thirst. 'Take the water to Suhail and let *him* drink it first', he said. The water-man stepped at once to Suhail, but Suhail's eyes fell on his neighbour and fellow sufferer Harith. 'Take the water to Harith', he said. But when the waterman reached Harith, he found Harith already dead. Dead of wounds and thirst. The water-man then turned to the two who had refused to drink. He found them also dead. Dead of wounds and thirst. Self-denial and fellow-feeling found in this scene an all-time unrivalled expression. This was the spiritual revolution wrought by the Holy Prophet, holiest of all holy men. How great then was he whose example and influence wrought this revolution. The Sahaba had drunk at this spiritual fountain. Every single drop of this meant death for base and selfish desires. This is what made for the Brotherhood of Islam. This is what made Muslim brotherhood proverbial. This is 'the wall of molten lead' through which Satanic or worldly desire will not penetrate. This is the wall which the Jamaat Ahmadiyya will have to raise all around if it wants to become proof against attacks within and attacks without.

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These examples of self-sacrificing actions are not few and far between. They are to be found throughout Islam's glorious history. Some happen to have been noticed by historians, many seem to have escaped their notice. The men responsible for these golden deeds received the Holy Prophet's own approval in words never to be forgotten:

'My companions,' he said, 'are like stars in the sky. You may follow any one of them, he will take you on to spiritual highways.' (And God be pleased with them all).

This is the high station achieved by the Companions, the Sahaba of the Holy Prophet. And this is, the station,

the Promised Messiah aspired for his followers—his jamaat—to achieve. How true this is is to be known from such moving thoughts of his : For did he not say,

He joins the Sahaba, who joins me.

Sacrifices today must be similar to the sacrifices of the Sahaba. Not until they are so, can we hope for the Reward of His Help and Support. Not until then can we have the doors of progress and prosperity opened to us. Truly says the Holy Quran in Chapter al-Baqara :

"Did you suppose you will enter Paradise without there had come upon you the like of those who had passed away before you ? They suffered misery and hardship and were so convulsed, that the Messenger and those who believed with him said 'When will come the Help of God?' Ah ! but surely the help of God is near." (Al-Quran, 2 : 215)

When human effort has reached its utmost limits, when man has sacrificed all he has for the sake of God, it is then and only then that a cry arising out of the depths of the soul will bring back its reply. It is then the cry 'when comes the Help of God?' receives back the reply, 'Oh but surely the Help of God is near, very near'.

And now let me assure you that the Decree of God is already at work. For on the horizon signs of the Islamic renaissance are becoming more and more visible. All over the world the original face of Islam—with its beauty of colour and curve—is showing itself again.

What we need to do is to raise our morals and raise the standard of sacrifices. Raise it high enough for the promise of God to come true, the promise of the help of God and of throngs of men entering the Faith of God.

The day this happens will be our day of rejoicing, our day of Eid. That day shall we have found our goal. That day victory will have come to the deserving. That day the Oneness and Majesty of God will have become manifest again. So will have the sovereignty of His Beloved and our Lord and Master Mohammad (on whom be peace).

Pronouncements of the Promised Messiah

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Movements during the Prayer :

The Promised Messiah, peace be on him, was asked on November 29, 1904 : If an Ahmadi is Praying (in a room) and his boss knocks at the door to ask for the key of the office or the dispensary, what should that Ahmadi do ?

The Promised Messiah, peace be on him, was also told that a certain Ahmadi had been dismissed from his post because of not answering to this kind of call.

The Promised Messiah, peace be on him, said : The circumstances necessitated that he should have opened the door and given the key to his boss. More so, because if due to his delay somebody (for whom the medicine was needed) had died, it would have been a great sin. The Holy Prophet, peace and blessings of God be upon him, is reported to have said that one could walk to the door while Praying and open it ; that, he said, would not vitiate the Prayer. Likewise, if a child is in danger, or there is a ferocious beast or venomous animal which can cause harm to the child, it is permissible that the beast or animal should be killed and the life of the child be saved ; that would not vitiate the Prayer, nor would it be a sin. Some people have even gone to the extent that if you have tied a horse, and while you are Praying, it gets the rope broken and is let loose, you may tie it again, and that would not spoil your Prayer. For as far as Prayer is concerned, it can even be repeated within the prescribed time.

Of course, it must be remembered that this permission is to be availed of in very delicate situations. You

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FROM THE NEWSPAPERS

Daily Times Nigeria January 21, 1971.

A Nigerian, Dr. Fatayi Babatunde Giwa, has won the first award of the World Meteorological Organisation research prize (regional), in meteorology.

The prize consists of a citation and a financial award of about £333.

The prize, which was instituted by the World Meteorological Organisation is the first in the series of prizes planned for every four years.

It is being awarded for outstanding scientific research papers.

Dr. Giwa was formely a meteorological grade I, with the department of meteorological service.

He is at present a lecturer, grade I in the department of physics University of Ibadan.

Announcing the award in Lagos yesterday, the Federal Ministry of Agriculture and Natural Resources said Dr. Giwa would be formally presented with the award prize at a ceremony in the premises of Meteorological Service Lagos tomorrow.

Daily Times, Nigeria January 21, 1971

A piece of land, measuring about 120 acres, was donated by the Imosan Community Development Council at Imosan, near Ijebu-Ode, to the Ahmadiyya Muslim Mission of Nigeria at a ceremony held in the town on Sunday.

Handing over the document relating to the land to the head of the mission in Nigeria, the Amir, Maulvi F.I. Anwari, the secretary of the Imosan Community Development Council Mr. Wilson Olu Osisanlu disclosed that his council acquired the land from the respective owners on behalf of the Imoson community, and donated it "free" to the mission for the purpose of building a college, clinic and mission's seminary.

He assured the mission of his people's support for the mission's endeavour to promote and establish educational and social Institutions in the area.

Receiving the document, the Amir announced that his mission would establish 10 clinics and 16 secondary schools in Nigeria during its seven-year programme which began this year.

Ghanaian Times, Ghana March 2, 1971

The Ahmadiyya Movement in Ghana is to open seven hospitals in the country during the current financial year to supplement the Government's efforts to bring health facilities to the people.

This was announced here yesterday by Maulvi B. A. Bashir, Amir and Missionary in charge of the Ahmadiyya Movement in Ghana, when speaking at the official opening of a new Nc 16,000 hospital here.

Daily Graphic, Ghana February 13, 1971

Dr. Syed Ghulam Mujtaba, a medical missionary of the Ahmadiyya Movement who has arrived in Ghana from Pakistan.

Dr. Mujtaba, who is a devotee of the Ahmadiyya Movement, is expected to run the Movement's Hospital at Asokore Ashanti Region.

The Ahmadiyya Annual Conference which was scheduled to take place from February 18 to 20. has now been postponed due to unavoidable circumstances.

It has been announced by Maulvi B.A. Aashir head of the Ahmadiyya Movement. Ghana, that a new date for the conference will be fixed later.

(*Continued from page 15*)

should not ignore the significance of the Prayer for petty reasons. You should not make it a plaything. It disstrictly forbidden to engage oneself no different things while in the course to Prayer. God, as you know, fully knows, the intentions of all the people, which are hidden in their hearts.